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BEECHER'S ADVICE TO HIS SON.

The following letter, recently made public, written by Beecher to his son Herbert when he was just departing on his first independent venture in life, is well worth repeating from the very fact that it was written by the great preacher, not as general counsel, but to apply to this particular life, of such deep and special interest to him. It is advice, however, that might well be heeded by every young man:

BROOKLYN, N. Y., Oct. 18, 1878.

MY DEAR HERBERT—You are now for the first time really launched into life for yourself. You go from your father's house, and from all family connections, to make your way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.

2. Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many.

3. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.

4. When working for others, sink yourself out of sight, seek their interest. Make yourself necessary to those who employ you, by industry, fidelity and scrupulous integrity. Selfishness is fatal.

5. Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself, but be lenient to everybody else.

6. Concentrate your force on your own proper business; do not turn off. Be constant, steadfast, persevering.

7. The art of making one's fortune is not to spend; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste, be patient.

8. Do not speculate or gamble. You go to a land where everybody is excited and strives to make money, suddenly, largely and without working for it. They blow soap bubbles. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.

9. I beseech you to correct one fault—severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, is apt to be unjust and is cruel, makes enemies to yourself and is wicked.

10. If by integrity, industry and well-earned success you deserve well of your fellow-citizens, they may in years to come ask you to accept honors. Do not seek them, do not receive them while you are young—wait.

Lastly—Do not forget your father's and mother's God. Because you will be largely deprived of church privileges you will need all the nerve to keep your heart before God. But do not despise small churches and humble preachers. "Mind not small things, but condescend to men of low estate."

Read often the Proverbs, the precepts and duties enjoined in the New Testament.

May your father's God be with you and protect you.

HENRY WARD BEECHER.

FAMILY RELATIONS OF NATIONS.

ELIHU BURRITT.

"God hath made of one blood all nations of men," still, between some of them, the ties of consanguinity are peculiarly close and strong. For some nations must stand in the relation of daughters, and some in that of cousins, to other nations. There are England and the United States, with a mighty ocean between them, but united by as strong ties of blood, language and religion, as can connect any two families on earth. To be sure, Jonathan has not the courtly and graceful manners of his French cousin across the English Channel. His face is thin and sallow; his voice has a nasal twang; and his gait and deportment, and some of his phrases and personal habits, are sometimes a little offensive to the trained dignity of his elder brother John, who was educated in the costly school of high life. And many times has John reprov'd him for his rude speech and manners, and many times declared that he was the most incorrigible upstart in the world; but let any one else say the same thing of him, and John would feel his natural pride touched, and would exclaim: "None of that! hands off! that is my youngest brother; and a smart young man he is, though he was brought up in the woods!" Of course between these two nation families we find a state of intercourse and intimacy which does not exist between any other two of the circle. If the Atlantic were narrowed down to the width of the English Channel, there would be such visiting between England and America as never had a parallel in the history of well regulated families. But after all that steam has done to "annihilate time and space," the American shore is at least ten days from England, whilst the nearest shore of France is hardly two hours. But if fewer members of John's family cross the ocean merely to *visit* their American cousins, there are more who go thither to *live*, than to any other country on the globe; and Jonathan, in his blunt hospitality, tries to make them as much at home as he can. There are now nearly two millions of persons in the United States, who were born in Great Britain and Ireland; and nearly 5000 a week reach the American shore from the same mother country. Thousands of them are poor, and sometimes cold and hungry, when they leave the emigrant ship. But they all have hearts beating with the strong and common sympathies of human nature; and they love Old England still. They may, in the course of years, renounce allegiance to the British crown, but they never renounce allegiance to those strong affections which bind even the exile to his native land. No; there is not a heart in America that beat long enough in Britain to throw out the tendrils of its young love around the simplest objects of childhood's home, that does not cling to Old England and Old Ireland still. These thousands and hundreds of thousands of emigrants leave each half of his home, half of

the circle of his friends behind him; and loyal to the best affections of our common nature, he divides them between the mother country and his adopted land.

The 200,000 Irish and English emigrants who sought a home in the United States during the past year, left behind them at least a million of human hearts, which cling to them across the ocean. Here, then, are millions of heart-ties which reach across the Atlantic, and interweave England and America in a web of undying sympathies, which can never be severed by the sword. Social relations is a term too weak and cold to describe the nature of these life-bonds of consanguinity between the two nation families. Then why may we not ask, in the name of humanity, that the attitude of the two Governments towards each other should conform to these family relations? that they should deport themselves toward each other as private families do, connected by similiar relations? What a wonder of inhuman nature it would be, if, in private or common life, a father's house should be fenced around with bristling bayonets, and its doors festooned with loaded pistols, as a defence against the attacks of a son and his family, living just on the other side of the hedge; and who should also expend half his revenue in arming his house in like manner in defence against some sudden descent of fire and sword from the paternal roof? There may have occurred, in some unrecorded age of savage barbarism, a case of such mutual distrust and hostility between families thus connected; but even among pagans, such a state must have been of short duration, and ceased with the unnatural quarrel that produced it. But in the quiet time of peace, did any two families of this consanguinity, either among the Hottentots or Hindoos, ever assume and maintain the attitude toward each other, in respect to mutual *defences*, which is maintained at so much cost by the two nation families—England and the United States!

New Britain, Conn., 1850.

TERRIBLE ATROCITIES IN CHILI.

After the recent battle at Pozoalmon, the victorious government troops behaved with fiendish brutality. The town was sacked, and several buildings were set on fire and destroyed. The soldiers—most of whom were maddened by liquor obtained from the looted hotels and taverns—were joined by a large number of laborers from the nitrate works, and fearful atrocities were committed, women and girls being outraged and murdered by the score. Finally the more courageous citizens made a stand and sharp street-fighting followed. Order was not restored until after the departure of the troops.

TWO MOVEMENTS.

Side by side two movements must go.
Complete armament until all agree to disarmament.

At the same command of "Halt!" all nations halting.
At the same command of "ground arms!" all muskets thumping.

At the same command of "Break ranks!" all armies disbanding.

That may be nearer than you think.

Arbitrament will take the place of war between nation and nation, and national armies will disband as a consequence, and the time will come—God hasten it!—when there will be no need of an American army or navy or a Russian army or navy.—*Talmage.*

Speaking of the American Revolution a recent speaker said,—

"The premises were incompatible the one with the other, and the question had to be fought out." Whence the necessity? It is a man-made necessity. Nothing in the nature of ideas themselves compels them to incarnate combat. They lie along against each other as peacefully as the still lake and its shady shore, till stirred by some gust of passion. Persons of opposite opinions and opposite beliefs live happily in the same family. Their ideas may be set against each other, their hands, never.

The Moravians, at the close of a century of missionary work, show a remarkable record. The total number of their members at home is but one-third of those in the mission fields. One in every sixty-five of their adult members has gone to labor as a missionary.

A colored man down in Georgia like other people puts his own meaning into Scripture texts. He says that *Matt. v. 39* should read: "If your brother smote you on one side of the jaw, turn the other side to be smoted and third blow is yourn." Most people are willing to accept the "thirdly," but we doubt whether the original will bear that exegesis.—*N. Y. Herald.*

In the *Co-operative News*—which represents a million working men, who are the most intelligent, the most practical socialists in the whole world—we find the following words from that old veteran, Geo. Jacob Holyoake, whose pen would make any cause attractive:

"The Peace Congress included representatives of all nations who perceive that peace is the permanent opportunity of progress. The Congress presented a remarkable collection of picturesque heads, from which Doré might have selected a hundred types of dignity, humanity, and thought. The chief advocates of humanity in America and Europe were present."

Friday, July 30, the Editor was the guest of Hannah J. Bailey, Winthrop Centre, Me., and participated in a full and interesting young people's meeting at that place. Jesse McPherson is the pastor and heartily welcomed remarks on Peace.